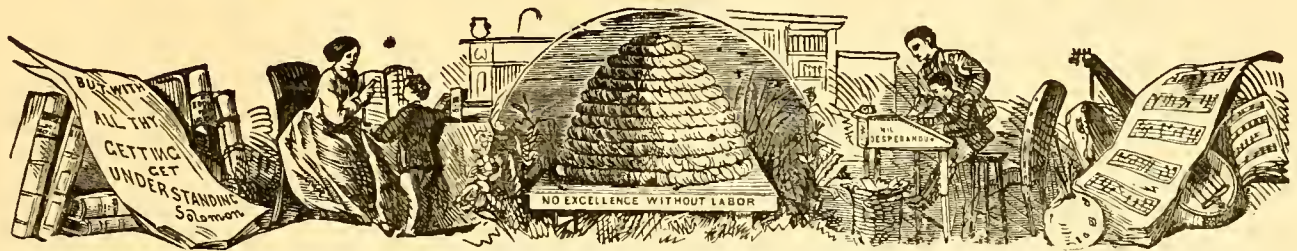


THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



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NO. 14.

DOLPHINS PURSUING A BOAT.

IN the engraving we see a number of animals following a boat. They belong to a tribe nearly related to the whale, but they are not so large and unwieldy as that animal, although they belong to the same order—that of *cetacea*.

It is only externally that these animals resemble fishes. They do not breathe by gills, but by lungs; they bring forth their young alive and suckle them. In every essential respect

bounding, turning over, frisking and tumbling, affording amusement to the passengers and crew. Their leaps, their circumambulations, the prettiness of their form and color afford a recreation to navigators fatigued by the monotony of a long sea voyage.

The mouth of the dolphin is well armed with teeth, as it contains on each side of its jaws from forty-two to forty-five



they are like land animals of the class mammalia, to which in part they belong, only instead of being organized for living on land they are formed for and adapted to living in the water.

Dolphins are known to go in numerous troops. When they meet a ship they will follow it so as to catch the fish that are thrown from it. At whatever speed the ship may be sailing they will stay around it playing about among the waves,

teeth, sharp, conical and pointed, which make from one hundred and sixty to one hundred and eighty teeth in all. The mouth is about one eighth of the length of the animal, the head is well proportioned to the body, in this respect differing greatly from the whale.

The reason this animal can move so freely and swiftly in the water is on account of its powerful tail. It is said that this

animal can leap high enough to jump on board a small boat; it can bend its tail like a bow and then unbend it suddenly so as to fly like an arrow.

It may be from a knowledge of this playful propensity of the dolphin that causes the crew of the boat represented to manifest so much anxiety to get away from such awkward companions. No one would be likely to be prepossessed in favor of our finny friend represented in the fore part of the engraving; such a mouth is by no means a feature of interest, and the eye seems too intent on mischief, especially to an observer in a shallow boat on the deep, deep sea, and far away from land.

People have always had such a great idea of the dolphin, that, in the time of Roudelet, it was said of those who attempted to perform impossibilities, that they "wanted to tie a dolphin by the tail."

One may read in the *Traite de la Navigation*, by P. Fournier, a curious anecdote respecting the dolphin. On the 1st of September, 1638, fifteen French galleys were preparing to engage in action with as many Spanish and Sicilian vessels, which had on board, besides the ordinary complement of rowers and sailors, 3,500 foot soldiers.

"The orders received," says P. Fournier, "each one took his post, and the captain of the enemy was already in the midst of his fourteen galleys, when, behold, suddenly eighty or a hundred dolphins appeared on the water, and grouped themselves around the French captain, bounding on the waves, gliding from bow to stern, leaping towards the enemy, and playing a thousand antics which made all the crew break out incontinently into these joyous words—*Vive le roi! nous aurons du dauphin!*" or long live the king, we shall have a dolphin, meaning a small successor to the king, who is known by that title, whom they took this sudden and unexpected meeting with the king of fish, who ranged himself on their side, not only as foretelling an approaching victory, but also as a certain omen that the queen would be happily delivered of a dauphin, which was true; for four days afterwards the dauphin was born."

This dauphin, whose entrance into the world was so strangely announced, according to the saying of the sailors, during the preludes of a naval battle, was the future Louis XIV.

THE DUTCH LANGUAGE—In America the word "Dutch" is used to designate the people and language of Germany as well as those of Holland, but in England it is confined to the latter. A recent English writer praises the Dutch language, and holds it up as a model worthy of our imitation. It is nearest akin to the English, but differs entirely from it in one respect. It does not borrow words from other languages, as does ours, but, when it requires a new term, produces it from its own resources. Thus, for telescope, the Dutch say *far-gazer*; for hemisphere they use *half-round*; for hydrogen, *water-stuff*; arithmetic is *reckon-craft*, and astronomy *star-craft*; a university is only a *high-school*, and a university professor is a *high teacher* (though not necessarily a tall man). Other terms are even more curious. A physician is a *cure-lord* (though he often fails to cure), and a surgeon is a *heal-master* (though he does not always heal). Education is *up-feeding*, and an advantage is a *fore-share*, which among us is a *coulter* to a plow.

THE greater the difficulty, the more glory in surmounting it; skillful pilots gain their reputation from storms and tempests.

Travels in India.

BY WILLIAM FOTHERINGHAM.

(Continued.)

THE Ganges below the Jellinghi throws off similar branches named the Marabhanga, the Gorae, the Chundni and the Kirtynassa. The latter branch within ninety miles of the sea, mingles with the waters of the Brahmaputra River, which heads in Thibet; the two rivers making a complete network of channels forming the delta and emptying into the Bay of Bengal, with at least twenty estuaries extending over a long line of coast. The islands formed by these different channels are covered with a dense jungle composed chiefly of sunder wood, which afford lairs for the tiger, wild boar and other beasts of prey, while the channels abound with large, fierce alligators. The islands are partly being cleared of the jungle, where rice, indigo and sugar are raised.

The Ganges and its tributaries drain an area of about five hundred thousand square miles. As far up as Allahabad, and even still farther, it has a bed of the average width of four miles, and it is like the Missouri River, the current keeps shifting and changing. At Benares, where the country is somewhat elevated, its fluctuations are conspicuous. For instance, at the lowest stage of the river it will average about five hundred yards in width and from thirty to forty feet in depth, at its highest it is a thousand yards wide and eighty feet deep. At the head of the delta, during the latter part of July, the country is inundated for more than one hundred miles. This sheet of water is studded with villages, trees and native boats. The villages being protected by substantial earth embankments called "bunds," which have become swarded over with grass which resists the encroachments of the high water. This part of India was swept by the great tidal wave which rolled in from the Bay of Bengal last October, drowning nearly a quarter of a million of people and destroying a vast amount of property.

The Ganges, or Ganga, which is feminine, is looked upon by the Hindoos as possessing great sanctity. What I am about to write may appear almost incredible to my readers—to suppose for a moment that intelligent beings could be made to believe in such groundless fables; but, nevertheless millions of our fellow creatures whom Jesus died for received it as a part of their faith with unfeigned sincerity.

The Ramayana, a poetical legend of the Ganges, written in Sanscrit, and now translated into several languages, clearly shows the fabulous, mythical belief of the nation in relation to the origin of this river, and the purifying and supernatural properties of its waters. According to the Ramayana, there lived in Oude a king whose name was Sagara. He had two wives named Sumati and Kesini, who were both barren. The king, in order to be blessed with posterity, made a pilgrimage to the Himalayas, where he performed some austerities for a hundred years. This gave him favor in the sight of a certain saint called Bhrigu, who had power to grant the king posterity.

Kesini bore him a son who was named Asamangas. As he grew to manhood he became addicted to cruel habits, which eventually brought about his banishment from the kingdom, and the heirship of Oude was conferred upon his son Ansumat. Sumati, the king's second wife, brought forth a gourd, from

which sprang sixty thousand sons, who all became heroes and men of valor. The king being desirous of offering a horse sacrifice, had one procured that would suit in accordance with the sacred law, which he entrusted in the care of his grandson. While preparing for the sacrifice, a large serpent came out of the earth and took away the horse to the infernal regions. As soon as the king was apprised of this he sent his sixty thousand sons to bring back the horse from the serpent. They delved into the earth, making all creation tremble, and after many years hunting in the infernal regions, they discovered the sacred horse in the keeping of a fiery saint, whom, when they attacked him to recover the horse, they found to be the god Vishnu, who immediately destroyed them by reducing them to ashes.

The king, becoming impatient about the return of his sons, sent Anumat, his grandson, in search of them. He soon learned the fate of his sons. While in the act of sprinkling consecrated water upon the ashes of his relatives, that their souls might rise to heaven, Garuda, the bird of Vishnu, appeared and informed him that it was wrong to use terrestrial water for such a libation; that he ought to have the water of the Gunga, the heavenly daughter of Himavat (Himalaya). Anumat, honoring the counsel of the bird of Vishnu, went home with the horse to Sagara. After the sacrifice was over, the king used all the powers in his possession to bring about the descent of the Gunga, and after thirty thousand years of incessant labor and austerities he failed, but went to heaven. His grandson, Anumat, was also unsuccessful, as well as his son Divilipa, who, after thirty thousand years' austerities, went to the heaven of Indra. Divilipa had a son named Bhagiratha, who was successful, through performing severe austerities, in obtaining favor with the god Brahma, who consented to the descent of the Ganga, providing the god Siva would receive the sacred river on his head, inasmuch as the earth was not sufficiently strong to bear its fall when coming from heaven. Bhagiratha set himself to work performing penance to the god Siva to get him in the humor to receive the river on his head. He told the Ganga to descend. The river obeyed, but was angry at the command, and assumed immense proportions and velocity in order to sweep Siva into the infernal regions. He, being aware of her intentions, received the river in his matted hair and held her there for years.

That the Gunga might be released, Bhagiratha renewed his penance to appease the wrath of Siva, who permitted her to flow from his head in seven streams. The seventh stream followed Bhagiratha wherever he went, and was called by his name. While the king, Bhagiratha, was on his journey he passed the habitation of a hermit named Jahnu. The river making encroachments upon his consecrated grounds, destroying his sacred vessels, so enraged the hermit that he drank up all the water of the Bhagiratha, which terrified the gods that they promised him that in the future the river would become his daughter and respect him as such. This promise quieted the hermit so he allowed her to flow out from his ear.

The Hindoos believe that the sins of any man who bathes in the Ganges are immediately forgiven, and great virtue is bestowed. Its waters offered by the children to the fathers in faith, greatly enhances the benefits and blessings of the father that are dead. This sacred river touched, bathed in or sung about, sanctifies all who thus participate. Those living at a distance of three hundred miles will exclaim: "Gunga, Gunga, atone for the sins committed during three previous lives."

That my readers may understand the term, "during three previous lives," the Hindoos believe in the transmigration of souls; that is, the spirit taking upon it another body, having been born into the world several times in different conditions. Thus Manu, in the twelfth book of his code of laws, inculcates, "The slayer of a Brahmana, according to the degree of his guilt, is re-born as a dog, a boar, an ass, a camel, a bull, a goat, a sheep, a stag, a bird, a chandala or a pukkasa. A Brahmana who drinks spirituous liquor will migrate into the bodies of a worm, an insect, a grasshopper, a fly feeding on ordure or some unchievous animal. A twice born who steals the gold of a Brahmana will pass a thousand times into the bodies of spiders, snakes and chameleons, of aquatic monsters, or of murderous blood-thirsty demons. He who violates the bed of his "guru" (teacher) will a hundred times migrate into the forms of grasses, of shrubs and of creeping plants, of carnivorous animals and beasts with long teeth, or of cruel brutes. Those who inflict injury on sentient beings become flesh eaters, and those who eat forbidden things, worms. Thieves become devourers of each other, and those who embrace women of the lowest caste become ghosts. If a man through covetousness has stolen gems, pearl or coral or whatever belongs to the precious substances, he is re-born in the tribe of goldsmiths; if he has stolen grain he becomes a rat; if kanya, (a zinc and copper composition) a hans bird; if water, a diver; if honey, a gadfly; if milk, a crow; if juice of the sugar cane or the like, a dog; if clarified butter, an ichneumon; if flesh, a vulture; if fat, a stag; if oil, a cockroach; if salt, a cricket; if curds, the crane called valaka," etc.

(To be Continued.)

THE BOOK OF MORMON.

BY DANIEL TYLER.

(Continued.)

IN the 5th verse (Isaiah 29th chapter) the prophet informs us that a numerous host of strangers to them should inhabit their land and that they should be to them a terrible people. He says, "Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away," etc. That the Gentiles are here spoken of as the strangers to the Lamanites seems plain, and that the Indians look upon them as terrible, will not, cannot, in truth, be disputed. In the 6th verse, the prophet says to this people called Ariel, that they should "be visited of the Lord of hosts with thunder, and with earthquakes, and great noise, with storm and tempest, and the flame of devouring fire."

How literally this was fulfilled on this continent when Christ was crucified! The Book of Mormon tells us that during the three days' darkness that prevailed, that many cities were sunk during the great earthquakes which caused mountains to rise and the solid rocks were broken asunder, that there were thunderings and sharp and vivid lightnings. That many cities were burned, and that such storms and tempests as were never known came upon them. Nothing could be more literally fulfilled than was this prophesy.

What shall we say of the Gentiles who are so "terrible?" are they the friends of God? Are they enlightened in the things of God? The prophet tells us that it will be with them as a dream; or like a person who dreams of eating and

drinking, who, when he awakes, instead of feeling refreshed, finds that he is both hungry and thirsty. The dream was not a reality—it was not true—it was false. He thought he partook of food and drink, but lo! and behold! he was weak and faint for the want of it. What a plain illustration of the religious excitements now as well as then going on in the east! There is nothing tangible and they awake from their dreams and there is a lack of the bread of life. Some, perhaps, have swooned away as they have imagined under the power of God, but when they came to themselves they had learned nothing and felt weak and faint, and their religion has soon gone. Their excitement was no more than a dream or vain imagination—nothing real—nothing like the faith which Paul tells us is like an anchor “both sure and steadfast,” but all with them was uncertainty and doubt. There were no visions, and the Bible tells us where no vision is, the people perish.

But, hold, there was a vision. In the midst of all this uncertainty in religious matters the eleventh and twelfth verses tell us that there is just one vision. A vision of a sealed book. He tells us furthermore that the words of this book (not the book itself) which should be revealed by a vision should be taken to the learned with the request that he read it, but he would say: “I cannot, for it is sealed.” This was literally fulfilled about the year 1829, when Martin Harris took the characters which had been copied from the sacred plates from which the Book of Mormon was translated, to Prof. Anthon, of New York. When he was told, in connection with other things, that the plates were sealed with seven seals, he said, “I cannot read a sealed book.” Neither Joseph Smith nor Martin Harris knew that there was such a passage of scripture in the Bible until after it was fulfilled. Martin Harris so informed the writer of this article. When Joseph Smith was told that he would have to translate the characters from the plates himself, he replied: “I am not learned.” Thus the prediction in the twelfth verse was fulfilled. After this the Lord said because the religion of the people in the main was a mere lip service and not from the heart, he would perform a marvelous work and a wonder, in which the wisdom of the wise and learned should perish. The book, although written in a language now dead and its alphabet lost to the learned world, was nevertheless to be translated, and even the deaf should hear its words and the eyes of the blind should be opened, both of which have been literally fulfilled. The testimony of the deaf and blind who have been healed has gone forth to the world to verify the truths of the divine record. Some who were born blind have had their sight given unto them by the laying on of the hands of the Elders. Space will not permit me to note the fulfillment of all the predictions in this chapter. They are numerous and plain, and I would recommend my young friends to read the entire chapter several times over and compare it with the history of Joseph.

I cannot, however, leave this chapter without noticing a few more striking predictions which have been and are still being fulfilled. Read, for instance, the 19th verse, as follows: “The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy one of Israel.” This verse shows that there would be some meek, honest people who would have some joy in the Lord, but whose happiness would not be complete. When, however, they read the book spoken of (the Book of Mormon) their joy would increase. It also shows that the poor would be made glad and “rejoice in the Holy One of Israel.” How many thousands of the poor class from all civilized nations have

embraced the doctrine taught in the Book of Mormon and are now rejoicing in God for their deliverance from oppression, degradation and poverty, from which they had no power to extricate themselves! Many, whose ancestors for a hundred generations never owned even so much as a log cabin, a cow, ox or horse, perhaps, now dwell in good brick, adobe or frame houses, with their cows, oxen, horses and carriages and their valuable farms. Many enjoy the luxuries of life, and there are none without more or less of the comforts, each one enjoying according to his industry and ability to accumulate. It was no fault of theirs that they were poor, for the institutions of their country would not allow them to be otherwise. This, however, in many instances was a blessing; for had they been wealthy they might have closed their eyes against the divine message.

(To be Continued.)

BEAUTIES OF NATURE

BY W. D. JOHNSON, JR.

“AS the twig is bent so is the tree inclined” is a quaint old saying, but nevertheless true, as people who are negligent and careless when young are apt to be so when they become old.

In our early days we form the character of our after life. If we spend our time in study and observation we are better able to fulfil the object of our creation, which is to do good, to make the world happier and better by our having lived in it.

The earth on which we live is the footstool of the Almighty, and we are placed here to become familiar with it and with all things upon it, as they each express the thoughts of Deity.

God has filled the world with beauty and has spread it out as the Book of Nature, for the consideration of us his children but how few there are who seek to understand His works. Those who have studied them find beauty, wisdom and design in everything that He has created.

We look around us and we see the earth, air and water teeming with life; but we never stop to ask why these things are so, and of what use they are to man.

Naturalists tell us that the beasts of the field number two thousand and sixty seven kinds. The birds of the air comprise over eight thousand species, of the reptiles there are six hundred and fifty-seven various forms. The insects and creeping things exceed seven hundred and fifty thousand different varieties. The family of land snails number four thousand six hundred kinds, while the brooks, lakes and rivers abound in thousands of different species of fish. The hills and valleys are covered with verdure, intermingled with beautiful flowers of all sizes, forms and colors, and the landscape is diversified with forest trees and shrubs, even the rocks abound in the remains of animals which lived and had their being thousands of years ago.

These are but a few of the wonders of nature, and how interesting and full of sublimity they are!

The most intelligent men and women that ever lived were students of nature. Their associations with the things of God ennobled their minds and made them bright spirits for the world to gaze upon.

The book of nature is open to all of us! Why do we not peruse and study it? We may become better by knowing and appreciating the goodness of him who made the earth and all that in it is.

Biography

JOSEPH SMITH THE PROPHET.

(Continued.)

ALLUDING to the difficulties with which he and the Saints had to contend during these days, Joseph said: "They (the Missourians) are continually chaffing us, and provoking us to anger if possible; one sign of threatening following another. But we do not fear them; for the Lord God, the Eternal Father, is our God, and Jesus, the Mediator, is our Savior, and in the Great I AM is our strength and confidence. We have been driven time after time, and that without cause, and been smitten again and again, and that without provocations, until we have proved the world with kindness, and the world proved us that we have no design against any man or set of men; that we injure no man; that we are peaceable with all men; minding our own business, and our own business only. We have suffered our rights and our liberties to be taken from us; we have not avenged ourselves for those wrongs. We have appealed to magistrates, to sheriffs, judges, to governors and to the presidents of the United States, all in vain. Yet we have yielded peaceably to all these things. We have not complained at the Great God. We murmured not; but peaceably left all, and retired into the back country, in the broad and wild prairie, in the barren and desolate plains, and there commenced anew. We made the desolate places to bud and blossom as the rose; and now the fiend-like race are disposed to give us no rest."

This is a plain and powerful testimony respecting the wrongs endured by the Latter-day Saints at the hands of their enemies. A prophet of the living God wrote it, and it will live as a terrible record against the men whose crimes it describes, until the vengeance of an offended God is fully satisfied. The recollection of their deeds can not be blotted out, for they were written in characters of blood. Woe to that people who persecute the Saints of God and shed their blood! It would be better for them had they never been born. Already has the soil of Missouri, in the late civil war, been stained by the blood of many of those guilty men and their families; and the end is not yet! The blood of innocence does not cry in vain to the Lord.

The excitement against the Saints still continued to increase. The mobbers collected from all quarters to Daviess County, and the report came to Far West on September 8th, 1838, that they were about to attack Adam-onli-ahman. That day a few of the brethren went to the assistance of the Saints in that place, and the next morning another company went there. Hearing that a team was going there from Richmond, loaded with guns and ammunition for the mob, a company of ten mounted men, under Captain William Allred, went out to meet it. They found the wagon broken down, and the boxes of guns drawn into the grass near the wagon. There was no one with the wagon when the brethren found it; but three men soon appeared. They were arrested, and with the guns, were taken to Far West. After the arrest of these men the facts were stated to Judge King, by letter, and he was asked for his advice as to the proper manner of disposing of the

guns and prisoners. He said in reply, "turn the prisoners loose;" he was at a loss to give any advice about the guns; but, said he, "they shall not through any agency of mine be taken from you to be converted and used for illegal purposes." Under the same date, however, this judge advised General Atchison: "to send two hundred or more men and dispel the forces in Daviess and all the assembled armed forces in Caldwell, and cause those Mormons who refuse to give up, to surrender, and be recognized, for it will not do to compromise the law with them."

We describe this occurrence for you to see, children, the hypocrisy of this judge. Outwardly to Joseph and the Saints he wanted to appear smooth, while at the same time he was their enemy. It would not do to compromise the law with the "Mormons." Oh, no; Judge King thought that would be very wrong, but it was all right for the mob to drive off and kill the Saints, and the Saints were very naughty for not letting them do so. This is the spirit the enemies of the Church of Jesus Christ of Latter-day Saints had then; it is the spirit they have now.

There were many things occurred in those days which forcibly remind us of circumstances that we have here in these valleys. We will relate one. A William Dryden, justice of the peace in Daviess County, wrote a long letter to Boggs, the Governor of the State. He said, that he had issued a writ against Alanson Ripley, George A. Smith and others for assaulting and threatening Adam Black on the eighth of August last, and that the officer with a guard of ten men, in attempting to serve the writ, was forcibly driven from the town where the offenders were supposed to be, and that the "Mormons" were so well armed and so numerous in Caldwell and Daviess that the judicial power of the Counties was wholly unable to execute a writ against a "Mormon," and that the "Mormons" held the "institutions of the country in utter contempt," with many more such lies of the blackest kind. Boggs, on receiving this letter, issued an order, through his adjutant general, to General David R. Atchison, to raise a sufficient force of troops under his command, and aid the civil officers in Daviess County to execute all writs and other processes in their charge, and especially to assist the officer who had the writ issued by justice Dryden for the arrest of Alanson Ripley, George A. Smith and others, and bring the offenders to justice.

This contemptible justice of the peace, could, by his lies, move the Governor of the State of Missouri to instant action; but the cries of hundreds of Saints for protection and justice he would not notice. The Saints plead again and again for peace, and for aid to defend their homes against the mob. Were they listened to? No; they asked in vain. So it has been since the Saints came into these mountains. They have sent petition after petition, stating their wishes to those in authority; and though they have been the voice of a numerous and great people, they have been unheeded. But a letter filled with lies from some low, wicked judge would touch them to the heart in a moment. "Oh! we must do something immediately with the Mormons. They are very bad people. Judge Whiskey-drinker says so and it must be so. We must send troops to whip them into subjection."

You can see, children, that the mobbers are not all dead yet. Neither has the spirit they had in Missouri stayed there. Wherever the people of God go, the devil will follow them with his lies. If he can get any man to give him room for his spirit in this valley he will be as mean and hateful and murderous as the mobbers in Missouri were.

(To be Continued.)

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, JULY 15, 1877.

EDITORIAL THOUGHTS.



N visiting Sunday schools in various parts of the Territory we have felt led frequently to speak of the importance of observing the Word of Wisdom. Seeing many young people of both sexes in the midst of the Latter-day Saints indulging in the habit of drinking tea and coffee, and many young boys chewing tobacco and smoking cigarettes is calculated to impress any person who is aware of the injurious or debasing effects of such indulgence with the necessity for some vigorous measures to be adopted to check its increase. The Sunday schools are capable of accomplishing a great deal in this direction, and now that the Wards and settlements are being organized more completely and an increased interest is being awakened in regard to our religious duties, we hope this subject will receive greater attention. It has been too much neglected in the past. If children generally were made aware of the baneful effects of such habits and the difficulty of overcoming them when once contracted, they would certainly not acquire them. One trouble has been that a great many parents, and teachers too, while cautioning the children against contracting such habits have been themselves indulging in them. Children conclude, when they see such persons sip their tea or coffee or smoke or chew their tobacco with evident relish, that they are not sincere in their teachings, and that there must be some pleasure or good derived from such indulgence. Teachers should therefore remember that, in training the children to observe the Word of Wisdom, their example is likely to have much more weight than their precepts.

To a person who has grown to manhood or middle-age without drinking tea or coffee or spirituous liquors, or chewing or smoking tobacco, it seems almost incredible that these things should ever be a temptation to any sensible person. The smell of liquor, the fumes of the pipe or cigar, the aroma of the steaming coffee-pot have no charm for a person who has never become accustomed to the use of these articles; such persons have no hankering taste to overcome. So it would be with the hundreds of young people in our valleys who are contracting habits of this kind, had they never indulged in them.

Habits that are calculated to enslave us, that deprive us of an appetite for, or enjoyment of, that most delicious beverage—pure water, or the food that is provided for our sustenance, never should be indulged in; especially when such habits never increase our happiness or health, our ability to do good, our self respect or other people's respect for us.

Tea and coffee are not essential to our happiness; we can have all the enjoyment this life affords, and never know the taste of either. Tobacco is not a necessary adjunct to human happiness. It is a seduce to the person addicted to it, but persons were as happy before the noxious weed was known to

the civilized world as they have been since; and those who have never used it would be as happy now, if they were not so annoyed and disgusted by other persons using it. Intoxicating liquor may serve to produce oblivion and drown care, stupefy the senses and make us forgetful of trouble, but it never increases our happiness. Add to this the fact that all these things are positively injurious to the human system, and that some of them are filthy and debasing in the extreme, and one would think that Saints should certainly beware of them.

We do not like to have it said, truthfully, that *one* out of the seven or eight breweries that are supported in the vicinity of Salt Lake City consumes 50,000 bushels of barley in one year in the manufacture of ale and beer. We hope soon to see the time when such institutions, looking to Latter-day Saints for their patronage, will have to close for want of support.

We are confident that if the young people are properly taught at home and in Sunday School, they can be induced to abstain from indulging in the vices named, and trust that they will feel the importance of doing so. Let those who are addicted to any of the habits we have mentioned form a resolution to overcome them. Considerable firmness and self-denial will be required to enable them to do so; but who is willing to admit that he is lacking in these qualities? The children of the Latter-day Saints, of all others on the face of the earth, should possess these qualities; they are born and bred in them. By exercising them now, in overcoming these bad habits, the young people will gain a power that will enable them the better to cope with the trials and difficulties of life; and they will feel repaid for the effort in the self-respect alone that they will secure by it.

Our visits to the Sunday schools in different parts of the Territory have afforded us much pleasure, and we have generally enjoyed great freedom in speaking to the children. The interest in these institutions is increasing, both among young and old, and the good results are everywhere apparent.

MANY of our readers are anticipating a grand time on the 24th of July, on the occasion of the Deseret Sunday School Jubilee. Extensive preparations are under way for that event. Bro. Chas. F. Williams, of the decoration committee, has furnished us a few items, from which our readers can form an idea of what is being done at decorating the New Tabernacle, in which the jubilee is to be held. There is to be 1,800 feet of festooning, and the same quantity of rope. There will be 300 festoons, each weighing about 125 pounds, making in the aggregate 37,500 pounds. There are 1,000,000 flowers, made under the superintendence of Mrs. Annie Cross and her lady assistants. The flowers will be held together by thirteen and a half miles of fine wire. The pine and cedar boughs of which the festoons are made have been prepared by about a score of men and boys, who have been operating the last two weeks, and will continue until all things are completed.

EVERY Sunday school that has not obtained a supply of the Music Cards published by the Deseret S. S. Union should do so without delay. Each card contains two original songs, set to music. Four issues of them are now ready. The price is very low, only a cent and a half per copy, postpaid. They are intended to supplant the sectarian song books now so generally used in the schools, many of which contain sentiments which do not accord with our faith. Bro. George Goddard will fill orders for them.

EGYPT.

WE want to tell our readers to-day something about that wonderful and mysterious country called Egypt. Many of us, when speaking of Great Britain or any other parts of Europe, are in the habit of styling them the "old countries." This is understood to be a comparison between our own country, or rather between the age of the government and civilization of our country and those of the countries spoken of. If we consider as most people do (though erroneously), that civilization in America dates no farther back than the period when our country was colonized by Europeans, the countries of Europe are certainly "old" compared with America. But when we draw a comparison between the history of Europe and that of Egypt as the latter is to be read in the monuments of the mysterious past that are left, we find that the countries of Europe are but babes compared with Egypt.

Long, long before we have any information as to Great Britain and those who dwelt there, long before we hear anything about the Greeks or Romans, when even Babylon and Nineveh were yet unbuilt, the Egyptians were a mighty nation, living in wealth and splendor, and surrounded by comforts and luxuries almost equal to the style of the nineteenth century. Yes, that country of Egypt, now of so little account among the powers of the world, was, three or four thousand years ago, in a state of great prosperity, and the people who inhabited it were highly intellectual, and far advanced in art and science.

Now we will tell you something about the customs and habits of this people, so that you may have an idea what kind of country it is to which Abraham went, and in which Joseph and the children of Israel dwelt.

You will remember that we hear a good deal about Egypt in the Bible. We read that Abraham went and dwelt there during the time of the famine in Canaan; this shows that the country must then have been a very prosperous one, for when he returned to his own land he was "very rich in cattle, and silver, and gold." And from what we hear about Joseph and his brethren we get a still further insight into the state of affairs in Egypt. We read of the storehouses that were built to husband the grain; of the buying and selling with silver; of the trading in myrrh, spices, and balm; of the treasure cities that the children of Israel were made to build;

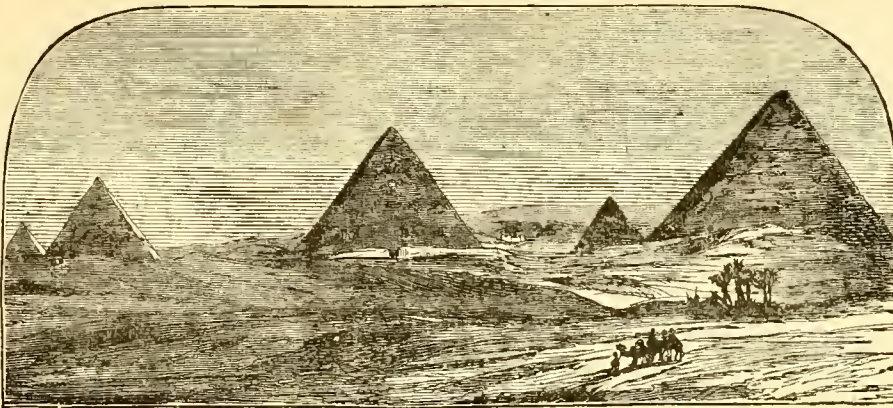
of the royal state in which the king lived; of his chief baker and butler; of the prison, with its duly-appointed officers; of the portion of land held by the priests; and many other things, which prove to us that, even at that early period, the people could not have attained to such a highly civilized state without many years having elapsed since the foundation of their kingdom.

The nation seems to have been divided into separate classes, there being four chief divisions, or castes. The first of these consisted of the priests; then came the military class, farmers, gardeners, huntsmen etc.; then tradesmen, including shopkeepers, carpenters, builders, potters, and others; and, last of all, the laborers and servants. The king was chosen either from the priests' or military class; and if from the latter, it was the custom to make known to him all the secrets which the priests, like the ancient druids of Britain, pre-

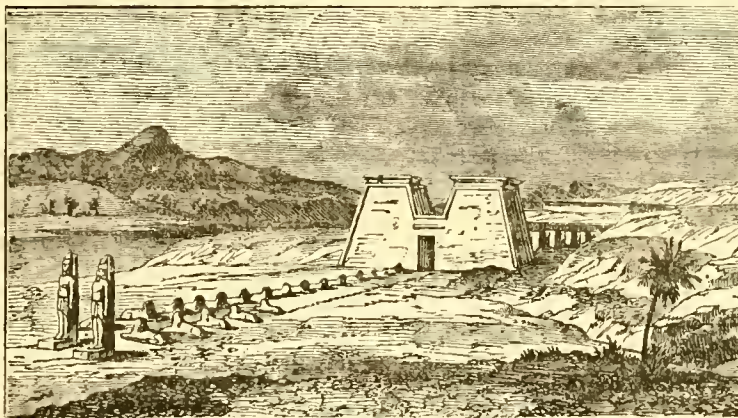
served among their order, for he performed offices similar to those which the Jewish high priest did in sacrificing to God. The Egyptians were an idolatrous people, like the Greeks and Romans, they worshiped a number of deities; but they looked forward to the life after death, and believed that there would be no difference in rank then, but that every person would be rewarded according to his merit.

The Egyptians were a very warlike nation, and made many conquests. On several occasions they fought against the Jews. In the time of Rehoboam, for instance, they came up against

Jerusalem with an immense army, and carried away the treasures from the temple. The captives they took in war they forced to labor hard at brick-making, or to work in their mines, or to build those vast monuments in which they took so much pride. The pyramids of Egypt have been considered among the "seven wonders of the world." They are seventy in number, of various sizes, built of stone or brick, with



THE PYRAMIDS OF GIZEH.



AN AVENUE OF SPHINXES.

bases and triangular sides. These monuments, or pyramids, were built by kings at various times for tombs in which their bodies were to be placed after death; and inside and out they were covered with sculpture representing historical scenes, such as a king going to battle, bringing home slaves, etc., and the different customs then prevailing, with hieroglyphics explaining the meaning of the sculpture. It is indeed from them that we learn the history of the earlier periods of the nation, for there are no other records. Scientific men have been at great trouble and expense to explore these pyramids

and study out from the inscriptions there found all that is to be learned concerning them.

Some of these pyramids are of immense size, and masses of granite and other stone were brought from long distances for their construction. The king who built the Great Pyramid had a road formed to enable the stone hewn in the Arabian mountains to be conveyed to its destination. Ten years are said to have been consumed in forming the road, and twenty more in building the pyramid. One hundred thousand men were constantly employed in the work. To give some idea of its vast size, I may tell you that the length of each side, when complete, was about 764 feet, its perpendicular height being 480 feet, or 76 feet higher than St. Paul's Cathedral, in London. How they ever managed to transport blocks of marble or granite, some of which weighed many hundred tons, no one can understand! The Egyptian sphinxes, too, are most interesting monuments. They are often represented as consisting of the body of a lion and the head of a man, thus signifying the union of physical force with intellectual power. In addition to the ordinary sphinx there was one with a ram's head, another with a hawk's head and lion's body, and the asp-headed and hawk-headed sphinx with wings. At the great Temple of Karnak is an avenue of sphinxes 200 feet in length.

INCIDENTS OF A MISSION.

BY ELDER C.

(Continued.)

ELDER C.'s relative was a member of the Baptist church, and her husband, he understood, was a deacon in the same church. They were well-to-do, owned a fine residence, and were very pious people. The lady was very kind, but her husband was too pious to be able to treat a "Mormon" Elder with very cordial hospitality. However, he did not show any particular disrespect to ELDER C. At length a letter arrived from Elder S., giving ELDER C. explicit directions where to find him. The latter immediately took a train for Northbridge, and just after dark he arrived at the farmhouse where Elder S. was staying. Their meeting was a cordial one, such only as can be appreciated by those who have experienced a similar one when far from home on a mission. The next day they started out on foot, valise in hand, to preach the gospel in the good old way.

They first called on some of Elder S.'s relatives who resided in a neighboring village, and were well received, but those with whom they stayed did not manifest much disposition to investigate "Mormonism," as they termed it, rather disrespectfully.

After passing through several villages, at some of which they stayed over night, they one evening found themselves in the village of Webster, tired and hungry, having walked a long distance that day. Elder S. thought he had a distant relative in the place, but he knew not how to find him, and as it was so late they concluded to stop at a hotel, at which they engaged a room for both for one dollar. Their funds being very low they ate a few crackers for supper. In the morning similar fare served for breakfast. During the forenoon they found Elder S.'s relative, and in the afternoon dined with him, but had to spend the night at the hotel again. Next morning they had crackers for breakfast, after eating which

a consultation was held as to what the next move should be, and they finally decided to move on without delay. They were now in the southern part of Massachusetts, near the northeast corner of Connecticut, and the course decided upon was toward the town of Plainfield, in the eastern part of that State. They paid two dollars for the use of their room two nights, took their valises, which were rather heavy, in their hands and started out on foot. Elder S.'s health was very poor and he was too weak to walk fast, and to add to their discomfort it commenced to rain just as they started out, and kept up a steady drizzle all day. At noon they stopped and ate a lunch of crackers and cheese, and then trudged on. At length Elder S. declared himself too faint and tired to go further without rest and warm food, and they resolved to try the hospitality of the first farmhouse they came to. Approaching it they resolved to present themselves as servants of God, to try and see whether they would be received as such. Elder S. knocked at the door. A woman put her head out of the window when Elder S. said: "We are Elders of the Church of Jesus Christ of Latter-day, Saints and are traveling as missionaries, and would like to obtain food and shelter from the storm." The woman replied: "I've got sick folks in the house. Guess you had better apply to the next place." Had the woman received those servants of God her sick might have been healed; but they trudged along a quarter of a mile when they reached a farmhouse, the owner of which was evidently well-to-do. Knocking at the door they were answered by a young woman. They introduced themselves precisely as before, making the same request. The young woman said: "I will speak to my mistress." She left them standing on the threshold and went into a back room, when the missionaries heard a short conversation in a low tone. The girl soon returned and merely said, "She says it is not convenient to accommodate you," and closed the door literally in their faces.

They had been in the rain several hours and their garments were dripping, and the state of Elder S.'s health made such exposure dangerous. They were now in the outskirts of a small village, which they proceeded to enter. They still had a few dollars left, and would have proceeded next to a hotel had there been one in the place; but there was none, and they resolved to apply again at a house that stood near the road just in the edge of the village. ELDER C. knocked at the door and was answered by a man who seemed to be poor. ELDER C. proceeded to introduce himself and companion as before, and asked permission to come in and dry their clothes, stating that they were strangers in the place and there was no hotel in it. The man said he thought they might find better accommodations elsewhere. They replied that they had just been refused twice, and all they desired was an opportunity to dry their clothes. "Come in, come in," said the man, "I am very poor, but will never turn a stranger from my door who asks for shelter." The Elders entered the house, which plainly manifested the extreme poverty of the inmates. Their new-found friend proceeded to make a hot fire in the stove, the Elders' overcoats were soon hung near it, and the clothing on their persons was sending forth clouds of steam as they sat near the stove, conversing with their kind host.

(To be Continued.)

THE road by precept is tedious, by example short and efficacious.

FRED. DANIELSON'S LESSON.

BY CURG.

"MA, may I go over to the swing to-night?" asked little Fred. of his mother one evening just at dusk.

"No, my son, there are naughty boys there, besides it will soon be dark and time little boys were in bed," said she.

"Why, ma, there is Willie Brown over there now," said he, looking wistfully toward the grove where the boys had put up a swing. He then continued abslutly:

"Willie told me the other day that his ma never made him stay at home of nights, nor go to bed till he got ready."

"Is Willie a good boy?" asked his mother.

"He was not at Sunday school last Sunday; but he always went before that. He goes out every night now, and I think I might go part of the time, as well as he can all the time."

"Well, my son" said his mother, "if you will stay at home, there are the chips your father piled up last night, you may burn them, if you wish."

"Oh, all right!" cried Fred. forgetting for the moment, his mother's refusal.

The chips were set on fire, and a nice blaze they made. Fred. was delighted. The flames were applauded by Fred. and his little sisters, till dark, when they where called into the house and were soon in bed. Soon after he had got to bed a noise was heard at the chip pile outside, and Fred. knew that the boys from the swing had come over to the fire to play.

From what could be heard by those in the house, the boys were "drawing cuts" for something.

"You know it is my first draw," said one.

"Not much, my pal, I am the oldest you know," was the answer.

It was evident from the conversation that the loser was to steal, from a neighboring lot, some corn and potatoes to be roasted for the crowd. The cuts were drawn, and the young thieves started; but Fred's father now went out, and the boys ran away as fast as they could.

"I did not know Willie Brown was that kind of a boy," said Fred. to himself; and then after a pause, "he has got that way just lately, I know."

His mother heard him, but said nothing. Fred. was soon asleep.

It was Fred's morning task to water a lamb, given him by his father. Soon after dressing himself, therefore, he proceeded to take his pet down to the creek to water. As he was passing the pile of burning chips on his way the lamb started for the fire, taking Fred. along, in spite of his almost frantic tugs at the cord about its neck. It appeared determined to go into the fire, and Fred. seeing this, began crying for help. His mother appeared upon the scene. Remembering the conversation of the previous evening, she approached the place where Fred. had pushed the lamb against the fence and now held it fast with a cord.

"Why do you not let it go, my son," said she? "is it not able to take care of itself?"

"No, ma," said Fred. "If I should let him go, he would go right into that fire."

"But it should know what is best, should it not?" continued his mother. "If it should go into the the fire, it would come out before it was burned much."

"Well, it would get burned some, and it would get blacked up, too. I have kept it so clean, look here." And he stroked its snow-white fleece.

"Yes, it is white; that is because you have taken care of it. I have a lamb, too," continued she with earnestness, "that I have kept clean and white. If I should let it go where it pleased, it, too, would get scorched and blackened. if not severely burned. I am older and know what is for its good more than it does. No later than last night, my lamb wished to go into the fire, or, what is as bad, into bad company; but I, knowing the consequences, detained it. Now, Freddie, *you* are *my* lamb. If I had allowed you to go to the swing last evening, you would there have found bad company. You saw no harm in that, any more than the lamb saw danger in going into that fire. The boys that we heard here last night were once as white as your lamb. They have been in the fire. They are scorched and burned. Their guides have not directed them in the right path. They have allowed them to do as they wished." She turned and entered the house. Although a little boy, Fred. saw the force of the comparison. As she went away he muttered to himself:

"My parents will advise me for the best."

Whenever asked to go out at night, or tempted to do wrong after that, he remembered this truth, and took his parents, counsel.

He, now an old man, advises all boys to do the same.

TRAVELS ON HAWAII.

BY R. G. L.

IN my last chapter I left off by saying that I must go and teach the truths I bear to the uenlightened inhabitants of these Islands. I will now attempt to take the readers of the INSTRUCTOR a short way farther, though we shall find it very hot and dreary, as our road will be over lava in the hot sun until we pass the volcano "Kilauea." Yet ere we proceed farther we will enjoy drinking the milk of some young cocoanuts and observing the Hawaiians' expertness in climbing. They do not proceed like the Rocky Mountain boys, hugging the tree and working themselves up, but seize the tree with their hands and place the flat of their foot against it and walk up monkey-fashion. If you have ever seen a monkey run up a pole you will remember how quickly he did it, and with what ease he apparently performed the task; so it is with the young Hawaiians, they can go up with the greatest of dexterity, and almost as fast as the expert little monkey, although a great many of the trees are between sixty and seventy feet in height.

Well, here we are to spend the night on the top of an extinct crater, or rather three, as they one join on to the other. The pits of these are very deep and have fresh water in the bottom. In one the water is very deep and was full of gold fish when I visited it. From here to the living volcano "Kilauea," is a continuous string of extinct volcanoes. Here is a spring of warm water called by the natives "Waiwelawela." It is just lukewarm, and has a slight mineral taste and smell, and is a very pleasant place to bathe in. It is apparently heated by the volcanoes. There are several underground streams, some of which are quite warm, but when cooled is palatable to drink. In dry seasons when water is scarce this water is drawn and allowed to cool for drinking purposes. A very strange sight may be seen inland from here about two and a half miles, in a lava bed. The lava in flowing to this place formed around the trunks of the living trees and cooled, leaving round holes the size of the trees in the lava, some of them ten feet deep. In other

places it formed around the trees and when the molten mass shrank away it left this crust standing. Some of these are from five to eight feet in height, standing like so many chimneys out of the black mass of lava. Of course, the heat killed the trees and consumed them, but I am informed that charcoal has been found in these holes. Many strange caves have been formed by the lava that are interesting to see, as the roofs of these are covered by stalactites of every form imaginable. Yet, strange as it may appear, human beings dwell in this shaky and unsubstantial country and wherever there is a little soil sweet potatoes and dry land "taro" may be seen growing, on which the inhabitants subsist, though they have bread-fruit, cocoa-nuts, bananas and pine-apples also. The latter may be seen growing where there is but very little apparent soil. They have no streams of water in this district, and in many places the natives drink brackish water, or depend on the rains for their supply. It is over sixty miles from "Hilo" through the district of "Puna" to the great living volcano "Kilauea" which we will try and visit in our next.

A GREAT CALAMITY.

A TERRIBLE calamity has befallen the people living on the coast of the South Pacific, in Peru and Bolivia. On the ninth of May, that region was visited by a heavy earthquake which shook down houses and other buildings, and even in some places changed the entire surface of the ground by sinking some portions and elevating others. A great many of the towns there were built entirely of combustible materials, such as wood and cane, and through falling, many of them took fire, starting a blaze which the panic-stricken inhabitants just then were unable to suppress. Directly following the shock of earthquake came a huge tidal wave, varying in different places from ten to sixty-five feet high, sweeping everything before it, and rushing inland to a great distance, and then receding only to come up again with equal fury, carrying with it shipping, railroad cars, locomotives and even the iron rails, and tossing them about like so many toys. Eight times did the wave thus sweep over the land, drowning many of the inhabitants, while those who escaped were forced to flee to the hills for safety. One of the worst features of the calamity is that in most of that region streams or springs of good fresh water are almost unknown, and the people have to depend upon rain water caught, or, as is more frequently the case, on that obtained by boiling the salt water of the ocean and condensing the steam for their domestic use. Many of the condensers used were destroyed or swept away and the suffering of the survivors was very great as a consequence. The loss of property caused by the earthquake, fire and tidal wave is very extensive, much worse, it is said than has ever been caused by any former visitation of the kind in that region, which is somewhat noted for earthquakes and tidal waves. The loss of life is reported as being small compared with that of property, but doubtless several hundred persons met their death on the occasion.

Occurrences of this kind have become much more frequent throughout the world of late years than they were formerly. But a few months since a similar, though much more destructive, calamity befell the inhabitants of a portion of Bengal, in India, when a wave, or cyclone, swept over the land destroying, as was estimated, a quarter of a million of people.

Such instances of the operation of nature's destructive forces are generally associated in the minds of Latter-day Saints with the judgments that are to be poured out upon the nations of the earth in the last days. They are led to look for such things from the predictions made concerning them by prophets and holy men of old, and especially from modern revelations given by the Lord through His prophet Joseph Smith. When the Saints hear of the waves of the sea heaving themselves beyond their bounds, they regard it as a sign that the end is approaching, for this is one of the judgments that the Lord has decreed to visit upon the wicked.

The Lord in a revelation given through Joseph Smith, in 1832, instructed the Elders to warn the nations of the earth and to "prepare the Saints for the judgment which is to come, that their souls may escape the wrath of God, the desolation of abomination which awaits the wicked both in this world and in the world to come." Then He said:

"And after your testimony cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thundering, and the voice of lightning, and the voice of tempest, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth, for the judgment of our God is come."

DISRESPECT AT HOME.—One of the dangers of the home-life is this habit of disrespect—that which is bred by familiarity. People who are all beauty and sunshine for a crowd of strangers, for whom they have not the faintest affection, are all ugliness and gloom for their own, by whose love they live. The pleasant little prettiness of dress and personal adornment, which mark the desire to please, are put on only for the admiration of those whose admiration goes for nothing, while the house companions are treated only to the ragged gowns and thread-bare coats, the touszled hair and stubby beard, which, if marking the ease and comfort of the *sans facon* of home, mark also the indifference and disrespect which do so much damage to the sweetness and delicacy of daily life. And what is true of the dress is true still of the manners and tempers of home, in both of which we find too often that want of respect which seems to run side by side with affection and the custom of familiarity. It is a regrettable habit under any of its conditions, but never more so than when it invades the home and endangers still more that which is already too much endangered by other things. Parents and up-bringers do not pay enough attention to this in the young. They allow habits of disrespect to be formed—rude, rough, insolent, impatient—and save over the score with the stereotyped excuse: "They mean nothing by it," which, if we look at it aright is worse than no excuse at all; for if they really do mean nothing, and their disrespect is not what it seems to be, the result of strong anger, uncontrollable temper, but is merely a habit, then it ought to be conquered without loss of time, being merely a manner that hurts all parties alike.

HONESTY, industry and perseverance are the best capital.

Chapter for the Little Ones.

GEORGE'S RESOLUTION.

GEORGE is a bright, man-ly lit-tle fel-low three and a half years old. He nev-er sees beer nor wine drank at home; his par-ents do not think it right to use them. But ma-ny fam-i-lies do use such drinks, and he has vis-it-ed at such hous-es ma-ny times with his ma. With hav-ing beer and wine giv-en him there to drink, he soon got to like the taste of them, and one day he drank so much it made him al-most drunk, so he could hard-ly walk home. His pa heard of it, and the next morn-ing he call-ed George to him and told him how wrong and fool-ish it was for peo-ple to get drunk, and that God would not be pleased with us if we did. When he got done talk-ing to him George looked up in his face and said:

"Pa, I am not go-ing to drink any more wine, nor beer ei-ther. I am go-ing to be like you, pa!"

He had nev-er seen his pa drink li-quer of any kind, and he took him for a pat-tern. It made his pa think that if George was go-ing to watch his ac-tions and pat-tern af-ter him, he must be sure and al-ways do right him-self. Par-ents some-times for-get that their chil-dren no-tice all that they do, and that the lit-tle ones are oft-en led to do wrong be-cause they see them do so.

George's pa was ver-y proud of his lit-tle boy for mak-ing such a re-solve, and hoped he would be a-ble to keep it. He knew if he would stick to it through all his life it would be a very great bless-ing to him. He felt that he would not for any a-mount of mon-ey tempt

George to break his prom-ise.

Li-quer has been of-fered to George ma-ny times since, but he has nev-er tast-ed it. When he is ask-ed to drink he draws him-self up with dig-ni-ty and says: "I don't want it. I prom-ised my pa I wouldn't drink any more. I am go-ing to be like my pa!"

We wish ev-er-y lit-tle boy would make such a res-o-lu-tion as this, and stick to it.

L.

WONDERFUL MEMORIES.

PLINY says that Cyrus had a memory so prodigious that he could name every officer and soldier in his armies; and that Lucius Scipio knew every Roman citizen by name when that city contained more than two hundred thousand capable of bearing arms.

Seneca speaks of a friend, Pontius Latro, who could repeat verbatim all the speeches he had heard declaimed by the Roman orators.

It is said that Joseph Scaliger committed to memory both the Iliad and the Odyssey in twenty-one days.

Sir William Hamilton tells of a young Corsican of good family, who had gone to Padua to study civil law, in which he soon distinguished himself. "He was a frequent visitor at the house of Muretus, who, having heard that he possessed a remarkable art or faculty of memory, though incredulous in regard to reports, took occasion to request from him a specimen of his power. He at once agreed: and, having adjourned with a considerable party of distinguished auditors into a saloon, Muretus began to dictate words, Latin, Greek, barbarous, significant, non-significant, disjointed and connected, until he wearied himself, the young man who wrote them down and the audience who were present—'we were all' he said, 'marvelously tired.' The Corsican alone was the one of the whole company alert and fresh, and continually desired Muretus for more words, who declared he would be more than satisfied if he could repeat the half of the words he had already taken down, and at length he ceased. The young man, with his gaze fixed upon the ground, stood silent for a brief season; and then, says Muretus, '*Viri facinus mirificissimum.*' Having begun to speak, he absolutely repeated the whole of the words in the same order in which they had been delivered, without the slightest hesitation; then commencing from the last he repeated them backward to the first. Then again, so that he spoke the first, the third, the fifth, and so on; did this in any order he was asked, and without the smallest error. Having subsequently become familiarly acquainted with him, I have had other and frequent experience of his power. He assured me—and he had nothing of a boaster in him—that he could recite, in the manner I have mentioned, to the amount of 36,000 words. And what is more wonderful they all so adhered to the mind that, after a year's interval, he could repeat them without trouble. I know, from having tried him, he could do so after considerable time."

GLAD TIDINGS.

WORDS BY RICHARD ALDRIDGE.

MUSIC BY W. CLIVE.

The time has come when God a - gain Has spok - en
to the sons of men; Rais'd up a prophet to un -
fold The gos - - pel as in days of old.

The gospel truths, so long concealed
From human view, earth has revealed;
The heavens rejoiced, and from that hour,
Conferred on men a saving power.

Ah! glorious day! divinely given,
When earth again unites with heaven:
In unison they both conspire
To tune salvation's mystic lyre.

Oh! happy day, for those who hear
These glorious truths, and still revere
The wisdom coming from above,
Which strews our path with light and love.

Their joy in God shall be complete,
Nor earth nor hell shall them defeat;
They'll safely pass the dark abyss,
To realms of everlasting bliss.

SUNDAY LESSONS.
FOR LITTLE LEARNERS.

HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON LVII.

Q.—Did any more of the Twelve go on a mission to England about that time?

A.—Yes, Elders H. C. Kimball, P. P. Pratt, Orson Pratt, Geo. A. Smith and Reuben Hedlock.

Q.—When did they leave New York?

A.—On the 9th of March, 1840, and reached Liverpool on the 6th of April.

Q.—When was the first general conference held in Commerce?

A.—On the 5th of October, 1839.

Q.—Who was appointed president of the conference?

A.—Joseph Smith, the prophet.

Q.—What particular business was done at the conference?

A.—A Stake of Zion was organized, with William Marks as president of the Stake.

Q.—What other officers were appointed?

A.—Three Bishops: Edward Partridge, Newel K. Whitney and Vincent Knight.

Q.—Who was appointed to go with Joseph Smith and Sidney Rigdon to Washington?

A.—Judge Elias Higbee.

Q.—What were they going to Washington for?

A.—To lay the troubles which the Saints endured in Missouri before Congress.

Q.—When did they start from Commerce for Washington?

A.—On the 29th of October, 1839.

Q.—When did they arrive in Washington?

A.—On the 28th of November.

Q.—Whom did they go to on this important business?

A.—Martin Van Buren, the President of the United States.

Q.—When they told him of the grievous wrongs the Saints endured in Missouri, and asked him for redress, what did he say?

A.—“Your cause is just, but I can do nothing for you.”

THE answer to the Puzzle published in No. 12 is DIM. We have received correct solutions from J. H. Watkins, Heber Purdy, Ogden; H. Haderlie, Providence; Lydia L. Crockett, Logan; Annie Sweuson, Pleasant Grove; J. O. Jones, Washington; Edgar Allred, Orissa Williamson, Lavette Merkley, Luanna A. Booth, St. Charles; Daniel Walker, Kaysville; Charles Lindholm, Tooele; Minerva E. Richards, Farmington; W. G. Brewer, Hennesferville; John Walton, Isabella Walton, Mill Creek; Peter Madsen, Gunnison; Charles H. Bliss, Canton, Illinois; Henry J. Wallace, William R. Wallace, A. F. Ledingham, Thomas Parry, John E. Clark, John H. Burrows, Josiah Burrows, Jas. V. Brain, Thos. C. Jones, E. Eardly, T. Winter, W. J. Poulten, P. Attley, Salt Lake City.

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